

The Republican.

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TO THE REPUBLICANS OF THE ISLAND OF GREAT BRITAIN.

CITIZENS,

Dorchester Gaol, Sept. 3, Year 3,
of the Spanish Revolution.

THE highest object of interest in the general politics of Europe, at this moment, is the approaching meeting of the Despots in Congress at Vienna, or Verona, or wherever they may choose to meet. That their object will not be the amelioration of the condition of the millions of human beings who groan beneath their iron sceptres, we may be assured, from what we have seen of their past conduct. Their meeting is for the purpose of devising in concert new measures to arrest the progress of knowledge, and to add to the chains already imposed upon the bodies and the minds of those they arrogantly call their subjects. We may rejoice at the suicide of Castlereagh as a breach in the chain of the Despots, particularly as we know he had some weight with the robbers. He has been the man to stimulate them by his courage to do many things they would otherwise have shrunk from doing. But we may despise all their efforts to restore ignorance, priestcraft, and a love of monarchical robbers, or those things that have passed current among the human race under the titles of Kings and Emperors, Popes, Cardinals, Bishops, and Priests. This they cannot do; and had they the common sagacity of other animals they would see the impossibility of the thing, and fall in with the necessity of the glorious change. The Printing Press has become the UNIVERSAL MONARCH; and the Republic of Letters will go on to abolish all minor monarchies, and give freedom to the whole human race, by making it as one nation and one family. We must, however, have a little patience, and wait to hear

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what those little creatures will talk about, and what they will threaten to do if we do not please them.

Republicans, I must excuse myself with a very short address this week from the pressure of other matter. The King, I see, has got safe back from Edinburgh; and I shall do myself the honour to address a Letter to the People of Scotland, next week, upon the subject of his visit, and its importance to them; with a few interrogations as to the utility of such novel scenes as they have been enjoying.

R. CARLILE.

LAST EFFORT AND EXIT OF THE BRIDGE STREET GANG.

THIS Gang has made its exit in a most abominable manner. Their first victim was Mr. Ridgeway of Manchester. He was found guilty of sedition for selling a pamphlet that recommended *temperance* to the Reformers, by a Lancashire Special Jury. He moved for a new trial on the ground that the witness against him had perjured himself. The motion was rejected by the Court, and he was sentenced to twelve months imprisonment. Murray went down to Lancashire last March and got up an indictment against Ridgeway for perjury. The thing took with the Lancashire Specials and Grands, it was just the thing for them. A true bill was returned. The trial was to have come on at the present Assizes. Ridgeway brought twenty respectable witnesses from Manchester to support the affidavit on which he had grounded his motion for a new trial. On the cause being called on, the Gang made an excuse that a material witness was absent, and prayed a delay: the next day they put a stop to all proceedings by producing a writ of Certiorari to remove the case into the Court of King's Bench! The Counsel for the Prosecution, the Judge, and all present, were quite disgusted; and all appeared shocked at such villainy, but the villain Murray, the Gang's Secretary and Attorney, the Head and Tail of the thing, he alone seemed to enjoy it. I shall be much mistaken if we hear any more of this Gang. In London they are defunct. What they call "*sedition and blasphemy*" is ten times more powerful than it was when they began to put it down.

The enemies of such detestable oppression are imperatively called upon to do something for Mr. Ridgeway. He and his private friends are suffering grievously under the expences brought upon them by this lengthened prosecution. Of all the men who have been prosecuted Ridgeway has most studiously avoided giving offence, or of aggravating his case for prosecution. The moment he found there was an indictment against him, he ceased to sell any more publications of the kind: yet he has been harassed and oppressed more than all the others whom this Gang have prosecuted! Is it because he has a wife and a large family? and because he was known to be a moral man.

R. CARLILE.

A QUACK'S HAND-BILL; THE QUACKERY OF PRIEST-CRAFT; THE LAST SHIFTS OF CHRISTIANITY AND HER PRIESTS; A STRING OF LIES; MAY BE FOUND IN THIS ACCOUNT OF THE BIBLE, WHICH HAS BEEN CIRCULATED IN SHEFFIELD AND ITS NEIGHBOURHOOD.

A NATION must be truly blessed, if it were governed by no other laws than those of this blessed book; it is so complete a system, that nothing can be added to it or taken from it; it contains every thing needful to be known or done; it affords a copy for a king, and a rule for a subject; it gives instruction and counsel to a senate, authority and direction for a magistrate; it cautions a witness, requires an impartial verdict of a jury, and furnishes the judge with his sentence: it sets the husband as lord of the household, and the wife as mistress of the table; tells him how to rule, and her how to manage. It entails honour to parents, and enjoins obedience to children: it prescribes and limits the sway of the sovereign, the rule of the ruler, and authority of the master; commands the subjects to honour, and the servants to obey; and promises the blessing and protection of its Author to all that walk by its rules. It gives directions for weddings and for burials; it promises food and raiment, and limits the use of both: it points out a faithful and an eternal Guardian to the departing husband and father; tells him with whom to leave his fatherless children, and in whom his widow is to trust; and promises a father to the former, and a husband to the latter. It teaches a man how he ought to set his house in order, and how to make his will; it appoints a dowry for the wife, and entails the right of the first-born, and shews how the younger branches shall be

left. It defends the rights of all; and reveals vengeance to the defrauder, over-reacher, and oppressor. It is the first book, the best book, and the oldest book in the world. It contains the choicest matter, gives the best instruction, and affords the greatest pleasure and satisfaction that ever was revealed. It contains the best laws, and profoundest mysteries, that ever were penned. It brings the best of tidings, and affords the best of comfort to the enquiring and disconsolate. It exhibits life and immortality, and shews the way to everlasting glory. It is the minister's library. It is a brief recital of all that is past, and a certain prediction of all that is to come. It settles all matters in debate, resolves all doubts, and eases the mind and conscience of all their scruples. It reveals the only living and true God, and shews the way to him; and sets aside all other gods, and describes the vanity of them, and of all that trust in them. In short, it is a book of laws, to shew right and wrong; a book of wisdom, that condemns all folly, and makes the foolish wise; a book of truth, that detects all lies, and confutes all error; and a book of life, that shews the way from everlasting death.

It is the most compendious book in all the world; the most authentic and the most entertaining history that ever was published; it contains the most early antiquities, strange events, wonderful occurrences, heroic deeds, unparalleled wars. It describes the celestial, terrestrial, and infernal worlds, and the origin of the angelic myriads, human tribes, and infernal legions. It will instruct the most accomplished mechanic, and the profoundest artist; it will teach the best rhetorician, and exercise every power of the most skilful arithmetician, puzzle the wisest anatomist, and exercise the nicest critic. It corrects the vain philosopher, and guides the wise astronomer: it exposes the subtle sophist, and makes diviners mad. It is a complete code of laws, a perfect body of divinity, an unequalled narrative, a book of lives, a book of travels, and a book of voyages. It is the best covenant that was ever agreed on, the best deed that ever was sealed, the best evidence that ever was produced, the best will that ever was made, and the best testament that ever was signed. To understand it, is to be wise indeed; to be ignorant of it, is to be destitute of wisdom. It is the king's best copy, the magistrate's best rule, the housewife's best guide, the servant's best directory, and the young man's best companion. It is the school-boy's spelling book, and the learned man's master-piece; it contains a choice grammar for a novice, and a profound treatise for a sage: it is the ignorant man's dictionary, and a wise man's directory. It affords knowledge of witty inventions for the ingenious, and dark sayings for the grave; and it is its own interpreter. It is a ford wherein a lamb may wade and an elephant swim. It encourages the wise, the warrior, the racer, and the overcomer; and promises an eternal reward to the conqueror. And that which crowns all, it has God for its author, salvation for its end, and truth without any mixture of error for its foundation.

A PARODY ON THE FOREGOING ACCOUNT OF THE BOOK CALLED THE BIBLE.

A NATION can never be blessed or prosperous while such a contradictory mass of rules, precepts, and doctrines, as this old collection of fabulous Jew Books contains, gives a spirit to its laws. It has no fixed system in morals or in physics. In religious idolatry, when partially stripped of its pretended divinity and generally read, it is calculated only to divide a nation into sects and schismatics, by its doctrines being so opposite, and so generally false, both in morals and in physics. It is a string of fabulous contradictions, from the fabled cosmogony in Genesis to the fabled destruction of the world in the book of fabled Revelations. Its descriptions of a Deity are not only contemptible throughout, but often horrible. He is made to assume all shapes and characters, according to the disposition of the writer of the fabled tale; and in no instance a higher or more dignified character than that of a tyrant. The Jews never approached towards any thing like civilization while a nation, and as the idol God worshipped is always made the emblem of the worshippers, so Jehovah has never been painted like a civilized or moral being. The style of the Bible is romantic throughout, and could the original Hebrew copy be generally read and understood, it would be not only generally offensive to English notions of morals, but disgusting. What is called the English Bible is not a literal translation of the original Hebrew into the English language, but merely an English version fabricated for the purposes of English priests. As a piece of history, the Bible has not one corroborated truth. It is the fabled history of an obscure tribe that did not occupy a greater extent of territory than the Principality of Wales. Its biography is confined to a history of villainy; not one strictly moral life is therein recorded. It is an account of fornications, adulteries, rapes, sodomies, assassinations and massacres. Treachery is a predominant trait throughout all the characters sketched in this book. It relates the quarrels and jealousies of petty chieftains, of almost too low a character to interest or amuse an American Indian. In astronomy, or in general philosophy, it absolutely teaches nothing that is correct. Some of the books that the Jews borrowed from the Persians contain scraps of morals, but taken as a whole, the Bible cannot possibly aid the cause of civilization. Not one moral or useful institution is described in it that can give stability to society, or aid in adding to the existing state of knowledge. A Jewish temple must have resembled Smithfield market, or a large slaughter-house, such as is connected with our navy victualling offices; whilst the frying and the frizzling of the carcasses, and the gormandizing of the priests round the altars, must have resembled a state of cannibalism!

Jehovah is depicted as a ravenous wild beast that delighted in the savoury smells of burning fats and frying limbs, and could only be appeased by this perpetual feast of priests! Such are the laws, such is the God unfolded in this "blessed book!" It is an outrage upon the present state of knowledge and comparative civilization that this book should be supported by laws, and propagated by associations and subscriptions. The persecutions which now exist in defence of this book exceed those of all former times in hypocrisy and villainy, because science has made such a progress as to pronounce the whole a string of lies, and has rendered it impossible for an intelligent man to give it honest and conscientious credence. In the present day it has no moral support, and is kept in countenance only by force and fraud. It is the last remnant of priestly magic, and the last prop of all the temples of idolatry. Its annihilation as a creed and a code must be the wish, as it will be the aim, of all GOOD MEN AND WOMEN.

TO THE READERS OF THE REPUBLICAN.

A FRIEND having favoured me with the loan of a small volume printed in New York, the author of which is supposed to be Mr. Houston, the author of "Ecce Homo," I find it well adapted, being a series of short letters, to appear in this work. I shall be able to comprise the whole in the present volume by giving a few letters each week. One of my objects is to collect and reprint every thing that has been openly written against the Christian system of idolatry, and to give the collection the widest possible extent of circulation in this country; in furtherance of which I shall print the present letters as a whole after they have appeared in this publication. Many references will be found made to the work called "Ecce Homo, or a Critical Enquiry into the Life of Jesus Christ," which has been suppressed ever since the year 1813, but should any country reader wish for a copy it may be obtained by application to the places of publishing the "Republican" in London, though a high price attaches to it for the present. I do not hold myself responsible for every sentiment that appears in this work under other signatures than my own, and this will relate to the letters about to follow. Any thing that tends to root out idolatry I hold to be valuable, whether or not every sentiment coincides with my own.

R. CARLILE.

ISRAEL VINDICATED.

LETTER I.

Nathan Joseph, New York, to his friend Jacob Isaacs, Philadelphia.

New York Society for "Evangelizing the Jews"—London Society for Converting the Jews—Jewish writers—Freedom of Discussion in the United States.

DEAR ISAACS,

YOU will have observed, since we met together in this place, that an Association of Nazarenes has been formed for the purpose of "Evangelizing the Jews;" or, in other words, "preaching the gospel" to the people of our nation in the United States. From what I know respecting several of the members of this institution, it appears that nothing, which the most ardent zeal can accomplish, will be wanting to weaken the confidence of our brethren in the truth of our holy religion. But the God of Abraham, of Isaac, and of Jacob; that God who made an everlasting covenant with our fathers, and who has heretofore preserved us as a people amidst the turmoil and tribulations of nations; will still continue to protect his holy law, and guard his chosen race from idolatry.

Have these Nazarenes, who thus assume to themselves the prerogative of denouncing "Heaven's high decrees," forgot the fate of all those associations, similar to theirs, which have arisen in Europe during the last eighteen centuries? Have they shut their eyes against the example of folly presented to them, in the rise, progress, and dissolution of the society, only a few years ago established in London, for the purpose of "Converting the Jews to the Christian faith?" All that power, that titled names, that wealth, that unbounded zeal were capable of effecting, were unceasingly employed in endeavouring to give stability to this institution. Princes became its patrons. Nobles poured their wealth into the lap of those chosen to announce the "glad tidings to the lost, degraded, remnant of Israel." Every method, which human ingenuity could invent, or priestly craft devise, was resorted to, in order to accomplish this mighty project. But, after upwards of three hundred thousand dollars had been ex-

pended in these efforts to convert our race to the Nazarene faith, it was discovered that not one sincere worshipper of Jehovah had abandoned our ancient law; and that there remained, as the fruits of the labours, and vast expenditure of this society, only four old helpless women, which necessity had made converts, and who would become worshippers of Mahomet to-morrow, if they were assured of receiving better fare.

The cause of this memorable occurrence is not, dear Isaacs, difficult to discover: these Nazarenes had set themselves up against God; how then could they expect success? Let their imitators in the United States take heed lest they also be confounded:

In the last conversation, which we had, dear Isaacs, on the subject of our holy religion, you expressed some regret, that there were so few works extant of Jewish writers, in which they assigned their reasons for rejecting the Messiah of the Christians. In so far as this respects our nation, it is a matter of trifling consequence; for, in the whole history of the Christian church, there is not one well authenticated instance of a descendant of Abraham apostatizing from disinterested motives; whereas we can adduce several unquestionable instances of individuals, brought up in the Christian faith, becoming converts to the worship of the only true God. The celebrated Rittangel, professor of the oriental languages at Kœnigsberg, embraced our law in the 17th century. In the year 1632, a minister of the Nazarene sect, named Antony, was burnt by these preachers of charity, for abjuring their system and adopting ours*; and Rabbi Isaac Gar, High Priest of the Synagogue at Amsterdam, was bred a Catholic priest, and died 1816. For the sake of the Christians themselves, however, I agree with you, dear Isaacs, that it would be desirable to have them better acquainted with our reasons for rejecting their system. Nor has there been wanting since the commencement of the Nazarene era, able and intelligent writers of our nation, who have, from time to time, published their objections to the Christian religion. But these attempts to do justice to our motives, and to enlighten the multitude, have always been defeated by those interested few among the Nazarenes, to whom the great body have committed the charge of their spiritual concerns. Men who never felt any remorse at immuring for life in the dungeons of the inquisition, and burning at the stake thousands

* Letters on Eminent Writers, p. 120.

of our countrymen, because they would not abjure the God of their fathers, would feel little repugnance in committing to the flames the books they had written in their own defence. Referring to the close of the 15th century, a well informed writer remarks, that, "the number of their manuscripts was considerable. The Christian priests being afraid of their power of seduction, obtained that all the Jewish books on which hands could be laid, should be burnt; but they could neither discover all the books, nor convert a single man of them to their religion*."

Thus it is, dear Isaacs, that the works of our eminent Rabbies, and other learned men, have become so rare. The Nazarene priests, like the priests of all other false religions, are enemies to inquiry. The empire which they have established in the minds of their credulous votaries, is supported only by shutting out the light of truth, which would infallibly prevail, to the entire subversion of their spiritual domination, if this was not prevented by stakes, gibbets, bolts, bars, prosecutions, persecutions, and proscriptions.

You will observe, dear Isaacs, that I here allude to the persecutions and proscriptions of our devoted race in the Nazarene countries of Europe. In the United States, thanks to the God of our fathers, we have at last found an asylum, where we may openly worship Jehovah, and observe all the ordinances of our law, without fear or molestation. Equal protection is here secured, by the constitution of the country, to the Jew as well as to the Christian, to the Mahometan as well as to the adorer of Brama. Each may discuss the dogmas of his religion in perfect security, and publish them to the world, without any one daring to make him afraid.

Under these happy circumstances, dear Isaacs, let it be our constant endeavours to dispel the mist, which now obscures the sight of the Nazarenes, as to the worship of the only true God. Adieu, dear Isaacs; may the God of our fathers continue to guide you in the way of all truth.

NATHAN JOSEPH.

* Letters on Eminent Writers, p. 119.

LETTER II.

Society for "Ameliorating the Condition of the Jews"—their views and objects—members of the Society—composed of different sects—their quarrels about points of faith—Luther and Calvin violent persecutors.

DEAR ISAACS,

THE Nazarene Association, which I mentioned in my last, have altered the name of their society. They now call it "The American Society for ameliorating the condition of the Jews." At first sight, it might be supposed, from this title, that these men had changed their views as to the conversion of our brethren to the Nazarene faith. But this is not so. What they denominate "amelioration" means conversion; and although from the articles of their constitution, it appears, that they propose to establish "a settlement" for, and to give "employment" to, such of our nation as may apply for it; yet it is laid down as a proviso, that none shall be invited and received but "such Jews as do already profess the Christian religion, or are desirous to receive Christian instruction." And that they may ensure the certainty of the adherence of every proselyte to their faith, they have provided that "both his reception and continuance in the settlement shall be at all times at the discretion of the directors."—It is beyond all question, therefore, that the principal, if not the only object of this Nazarene Association, is the conversion of our nation to the Christian faith.

To show you, dear Isaacs, that any thing but "Amelioration" would be the consequence of listening to the solicitations of those men, I shall, after giving you a list of their names, which they have published, furnish you with some facts illustrative of the religious tenets which they profess, and the mischievous consequences that have flowed to society by the incessant quarrels as to points of faith, in which the different parties have been involved ever since, what is called, the era of their reformation, or separation from the Romish communion. The society, as now organized, is composed of the following members:—

PRESIDENT—Hon. Elias Boudinot.

VICE-PRESIDENTS—Hon. John Q. Adams; Rev. Dr. I. Day, Pres. Yale College; His Excellency William Findley; Rev. Dr. A. Green, Pres. Princeton College; Herman Le Roy, Esq.; Rev. Dr. J. H. Livingston, S. T. P.; Rev. Dr. Philip Milledoler; Rev. Dr. James Milnor; Hon. Wm. Phil-

lips; Colonel John Troup; Gen. Stephen Van Rensselaer; James Wadsworth, Esq.

TREASURER—Hon. Peter A. Jay.

SECRETARY FOR FOREIGN CORRESPONDENCE—Rev. John Knox.

SECRETARY FOR DOMESTIC CORRESPONDENCE—Rev. Dr. M'Leod.

RECORDING SECRETARY—Rev. Paschal N. Strong.

BOARD OF DIRECTORS—Mr. John Beekman, Mr. Gerrit N. Bleeker, Mr. John G. Bogert, Mr. Ebenezer Burrill, Mr. Isaac Carow, Mr. Wm. B. Crosby, Mr. Richard Cunningham, Count Charles D'Espinville, Mr. John Forsyth, Mr. Henry Gahn, Mr. George Griffin, Mr. Rensselaer Havens, Mr. George Hammekin, Mr. Isaac Heyer, Mr. William Howard, Mr. Garritt Hyer, Mr. E. W. Laight, Mr. Zech. Lewis, Dr. Samuel M'Cauley, Mr. John M'Comb, Mr. James Magee, Mr. E. M'Laughlin, Mr. John R. Murray, Mr. John Nitchie, Mr. Pelatiah Perit, Mr. B. W. Rogers, Mr. John W. Schmidt, Mr. Peter Sharpe, Mr. Abraham Van Nest, Mr. Najah Taylor, Gen. Jasper Ward, Mr. George Warner, Mr. P. H. Wendover, Dr. Peter Wilson, Mr. Wm. Wilson, Mr. J. C. Zimmerman.

You see, dear Isaacs, what a formidable list of names is arrayed against the worship of the true God, and the laws which he gave for "A PERPETUAL OBSERVANCE" to our fathers.—But be not dismayed; they shall be scattered abroad in due season, and driven as chaff before the wind.

From inquiries, wick I have made, it is ascertained that the members of this association do not all belong to one sect; for you must know that there are several hundreds of Nazarene sects scattered over the globe. In this city only, I can count no less than fifty-five. For reasons best known to themselves, the "ameliorating" society, have excluded all these, except five or six, who are denominated Episcopalians and Presbyterians. In other countries, the first of these is divided, and subdivided into an endless variety of sects and parties. Here they have continued to maintain the appearance of unanimity. It is not so with the Presbyterians: they stand forth as reformed associate, and associate reformed, which corresponds with the names of Burgher and Anti-burgher; New Light and Old Light, given them in some parts of Great Britain.

Now, dear Isaacs, it appears from the history of the Episcopalians and Presbyterians, as written by their own Doctors, that they have been almost constantly wrangling, dis-

puting, fighting, and exterminating each other, on account of their religious doctrines, ever since Martin Luther and John Calvin, the head of their sects, protested against the abuses of the Roman Pontiff. How, indeed, could it be otherwise when we find, that these chiefs of the Nazarenes themselves furnished examples in their own conduct, of this turbulent and persecuting spirit, which has been so closely imitated by their successors. Martin Luther, whose creed has been adopted by the sect called Episcopal, though he affected not to wish that those dissenting from his opinions should be put to death, had no hesitation in dooming heretics to prison. "They ought," says he, "to be confined and shut up in some certain place, and put under restraint as madmen*." In the same work this leader of the Nazarenes; this follower and imitator of "the meek and lowly Jesus," thus illustrates what he would have his followers to understand by, and to practice as, "Christian charity." Speaking of our nation, he says, "their synagogues should be levelled with the ground; their houses destroyed; their book of prayer and of the Talmud, and even those of the Old Testament, be taken from them; their Rabbies be forbid to teach, and forced, by hard labour, to get their bread; and if they would not submit to this, to be banished, as was formerly practised in France and Spain†."

In furtherance of these pious principles, we accordingly find the celebrated Luther, who lived by toleration himself, persuading the Electors of Saxony not to tolerate in their dominions the followers of Zuinglius. He also wrote to the same effect to Albert, duke of Prussia. In Wittemburgh, his followers evinced their devotion to his cause by condemning Peter Pestelius to death, because he was a Zuinglian; and several Anabaptists were served in the same manner at Hesse Cassel, by Lutherans. Even the remonstrances of the Elector of Saxony and the Landgrave of Hesse Cassel, against these barbarities, could not obtain the smallest mitigation of punishment for these unfortunate victims of spiritual despotism‡.

Farewell, dear Isaacs; may the God of our fathers protect you against these enemies of our faith.

NATHAN JOSEPH.

* Luther's account of the state of the Popish Church by Seckendorf, l. 3. Sect. 8, p. 28.

† Ibid.

‡ Seckendorf's Luther; also Limborch's Introduction to the History of the Inquisition.

LETTER III.

Same subject continued—intolerance of Protestants—the tendency of their principles—true amelioration.

DEAR ISAACS,

As to John Calvin, the chief of the Presbyterian sect, he did not, in any shape, mince the matter in dealing with his opponents. He boldly wrote a treatise in favour of exterminating heretics. This execrable work is entitled, "A Declaration for maintaining the true faith held by all *Christians* concerning the trinity of persons in one only God; by John Calvin against the detestable errors of Michael Servetus, a Spaniard; in which it is also proved, that *it is lawful to punish heretics, and that this wretch was justly executed in the city of Geneva.* Geneva 1554."

It is not denied by the greatest sticklers for this Nazarene reformer, that he actually instigated the civil power to put Servetus to death. The latter had written a book entitled, "Restitutio Christianisme," in which was displayed more profound learning than all the Nazarene priests then living possessed. He sent the manuscript to Calvin for his friendly opinion. Had it displeased the reformer, he might have committed it to the flames. But, no; he was so enraged that another man should display talents superior to his own, that he never ceased persecuting him, till he succeeded in getting his unfortunate victim burnt alive at the stake. Nor had he the decency to conceal the inward satisfaction he felt at having been the instrument of this horrid cruelty. In a letter which he wrote, September 30th, 1561, to the High Chamberlain of the king of Navarre, he thus exults over his prostrate rival:—"Honour, glory, and riches, shall be the reward of your pains; but above all do not fail to rid the country of those zealous scoundrels, who stir up the people to revolt against us. Such monsters should be exterminated, *as I have exterminated Michael Servetus, the Spaniard* *."

Limborch, in his introduction to the history of the Inquisition, mentions the case of Castellio, a man celebrated for his learning and piety, who differed somewhat in opinion from Calvin as to predestination and free grace. "On this account," says Limborch, "he endeavoured to render him every where impious, prohibited the reading of his books,

* Eccles. Researches, London, p. 348.

and, what is the last effort of enmity, he endeavoured to excite the civil magistrate against him to put him to death." Jerome Bolsec, a preacher of the reformed Nazarene religion, was banished from Geneva by Calvin's counsel, and forbid to return, under pain of being whipped for holding opinions similar to Castellio*. In Italy, Calvin and his associates procured the execution of Valentinus Gentilis, who entertained the principles of Arius. He was beheaded in September 1576. The same scenes were exhibited all over Germany, Holland, and England. Nor were these Nazarene violences and cruelties confined to those who differed in opinion from Luther and Calvin. "In the very infancy of the reformation, the Lutherans and Calvinists condemned each other for their supposed heterodoxy in the affair of the sacrament, and looked upon compliance and mutual toleration to be things intolerable†."

The history of England presents many dreadful examples of the effects of this intolerant spirit, even among those Nazarene sects, who, by way of pre-eminence, call themselves the *reformed*. They burnt each other for the glory of God:—The Episcopalians, the Puritans, the Presbyterians—all cordially and mutually persecuted each other. It was an attempt to introduce the Nazarene liturgy into Scotland, that made Charles I. lose his head, and led to the establishment in England, by Oliver Cromwell, of what was then called the "Confession of Faith," and the "Solemn League and Covenant;" which, however, were soon afterwards declared heretical; penal laws enacted to enforce an uniformity in matters of faith; and all dissenters from the Episcopal creed, punished with the greatest severities. It was only because the power of the sword was not in the hands of the dissenters, that they refrained from butchering their oppressors for points of faith. The terms Arminianism, Antinomianism, Trithemism, Sabellianism, and a hundred others, were the signals by which these furious and intolerant bigots perpetuated discord and strife, without one individual among a thousand understanding the meaning of these theological terms. It was the Nazarene priests only who could explain them, and direct their application to the promotion of their temporal views.

When it is considered, dear Isaacs, that the Nazarene religion blows hot and cold on the article of toleration, these endless struggles, and bloody massacres, will not appear

* Beza in Vit. Calvin.

† Limborch's Introd. to the Hist. of the Inquisition.

any way surprising. When a sect or party is weak among them, they rest on passages in their books which recommend mildness; but no sooner does that party get the upper hand, than they are enjoined by the same authority to crush their adversaries.

Far be it from me to assert, that in the list of names composing the Nazarene Society, which I sent you in my last, any individual could be found capable of the atrocious acts which were sanctioned, and committed by Luther and Calvin, and by their associates and followers. The character and standing of these men place them beyond all suspicion of this nature. But where is the guarantee, that the management of the affairs of this Association, if it should continue to exist, may not fall into the hands of a set of fanatics, who, although they could have no power in this country to injure the *persons* of those under their charge, might give them sufficient annoyance in other respects, on account of points of faith? Nay, I will go farther, and ask of the present Directors, if they entertain no feeling, which might lead them to wish any Israelite who might apply to their society to adopt their particular creed? Some of the Directors are Episcopalians, some Presbyterians; all equally zealous in promoting the cause they have in view; but, at the same time, fully impressed with the idea, that the sect to which they belong is the *only one* that is right; consequently the Episcopalian will naturally say, that the applicant should be taught his creed; the Presbyterian will as naturally contend, that his tenets ought to be inculcated; while the Reformed Presbyterian, the Associate Presbyterian; the Associate Reformed Presbyterian; the Burghers and Anti-Burghers, the New Light and the Old Light; will urge their claims to a preference, upon as equitable grounds as any of their associates.

The tendency of such a state of things, dear Isaacs, must be to create, even among the best of men, jealousies and strife, which, when once roused, especially as to points of faith, are calculated to tear asunder the strongest ties, to excite hatred, malice, and cruelty; to destroy, in fact, every noble feeling of the human heart. The history of the world is full of facts demonstrative of this position; and I do not find that the Nazarenes of America have always been free from the bad effects, which religious rivalry, to call it by no worse name, is invariably calculated to produce. In this discordant state of matters, having to consult with, and to yield obedience to the individuals composing so hetero-

geneous a mass, it would be impossible that its operation could "ameliorate" the condition of any man; far less that of one of our nation, who, while he now enjoys tranquillity of mind as to our holy law, would be incessantly annoyed by an endless jargon of contradictory systems, which the professors of them, after ages of disputes, have never been able to reconcile; which, it is not pretended, any of the Nazarenes themselves wholly understand; but which their priests know well how to turn to their own advantage.

If these Nazarenes, dear Isaacs, are really desirous of doing a service to the poor of our nation, thousands of whom at this moment feel real distress in Europe; if they wish to imitate the example of the good Samaritan, whose charity was not regulated by the cold calculating rules of sectarianism; if they are truly what they profess to be—philanthropists desirous only of the happiness of their species; let them lay aside, in the outset at least, all attempts to interfere with our religious principles; let them consider our needy brethren only in the light of men suffering under the pressure of a common calamity, and, as such entitled to their compassion; let them unite their efforts with the more wealthy of our nation, in endeavouring to procure an allotment of land for them in this widely extended country; and, having succeeded in obtaining this, let them, as with one heart and with one voice, invite them to take possession of it, by holding out suitable inducements, and proffering them pecuniary aid. When the "ameliorating" society have acted thus, they might then stand some chance of being listened to. These efforts to benefit the "outcasts of society," would have made them many friends, and paved the way to a patient hearing when they came to address them as to matters of faith. But when they commence, as they do, with telling a people, devoted, more than any other, to the worship of their fathers, that before they will contribute a single cent to enable them to escape from their present calamities, they must renounce that worship, bring with them sufficient testimonials of character, and, without the means of stirring a single inch from the spot, convey themselves, many of them thousands of miles, into their presence, "without charge to this Society:"—When I reflect, dear Isaacs, on a representation of so extraordinary a nature, sent forth to our nation, under so many respectable names, I stand amazed at the stupidity of those who could conceive that it would be listened to by any one possessing his right senses. If this is what now-a-days is called the

proper way of "ameliorating" the condition of a people, how far indeed must we have retrograded in our notions of true policy. I question if the whole history of society-making could furnish an example of a "Constitution" so fraught with absurdity as the one now published to the world by the "American Society for ameliorating the condition of the Jews."

Farewell, dear Isaacs; may you always possess a clear understanding, and be happy.

NATHAN JOSEPH.

LETTER IV.

Examination of the opinion that the Jewish nation always expected a Messiah—of the Sadducees, Pharisees, and Essenes—meaning of the word Messiah—first Christians considered Jesus a temporal prince.

DEAR ISAACS,

THE Nazarenes not only assume it as a fact, that our nation were always promised a Messiah, but that that person was to be a spiritual, not a temporal deliverer. By an allegorical method of explaining our sacred books, unknown to any of our Rabbies, or learned men previous to the Assyrian captivity, the Nazarenes pretend to discover in these writings, distinct and unquestionable prophecies, which announce the coming of this great personage, without allowing us, who have, from the beginning, been the depositories of the sacred volume, to have a single word to say as to its interpretation. Nay, what is still more absurd; while all sects of Christians cordially unite in hating, despising, and in most countries, persecuting our brethren, these Christians take it for granted, upon our word, that the books, composing what they call the Old Testament, were divinely inspired, and have been preserved, and handed down uncorrupted, from the days of Moses to the present time!

The first mention we have of the immediate expectation of a Messiah, is after the return from the captivity of Antiochus. During the period when our fathers were under the dominion of that prince, he, the more readily to induce them to become Pagans, established schools among them for teaching the Pythagorean, Platonic, and Epicurian philosophy. The effect of this was to give birth to a variety of sects, the principal of which were the Sadducees, the Pharisees, and the Essenes. The Sadducees adhered to, and interpreted the law as it had always been interpreted previous to this

period, according to the *literal* meaning of the words. The Pharisees, on the contrary, adopted a thousand ridiculous traditions, and a mode of explaining the sacred text, which subverted the literal meaning, and substituted in its place a mystical or allegorical sense. The Essenes held opinions different from the other two: they were more rigid and free from hypocrisy, were predestinarians, and though they admitted a future state, they denied the resurrection; maintaining, that when souls left their bodies, they entered into a state of immortality, without ever being again joined to any substance.

It was in the midst of this perversion of the truth, that the idea of the immediate coming of a Messiah arose. Josephus says, that the belief of a Messiah was a "vulgar error," which took its rise from some of our nation "building their expectation on but *one ambiguous oracle or prophecy*, found in their sacred books*." Now Josephus was a Pharisee, the sect among which this expectation most generally prevailed. Tacitus, the Roman historian, who also speaks of the same thing, confirms Josephus's statement†. The famous Rabbi Hillel, who flourished in the beginning of the third century, asserted that "at that time there was to be no Messiah in Israel, because they had him in the days of Hezekiah, king of Judah‡;" and he gives as a reason for this, "because the then coming of the Messiah is no fundamental article of the Jewish religion, and depended only on tradition."

The idea, therefore, of a Messiah appearing at this time, dear Isaacs, was, as you perceive, confined to a few of our nation, who had been led astray by vague traditions. But even this idea extended no farther than to a deliverance from the Roman yoke. The notion of a *spiritual* Messiah, was not entertained till some time after the death of Jesus of Nazareth. Two opinions were held as to the character of the Messiah at the time of the destruction of Jerusalem; but neither of them favoured the idea of a spiritual deliverer: "they," says Manasseh Ben Israel, "who believed the city doomed to Roman vengeance, and submitted to the Roman general, as thinking he must be the prince who was to come before their final destruction; and they who thought a Messiah of their own nation would come, and

* Josephus ex Edit. Hudsoni, p. 1283. Lestrange's Josephus, folio, p. 971.

† Historia, l. 5. c. 13.

‡ Allix's Judgment, p. 322, 393.

comforted themselves that their city and temple could not be destroyed before he came, and therefore expected salvation to the last hour*." Among those who considered Vespasian, the Roman emperor, the expected deliverer of our nation, was our celebrated historian and countryman Josephus.

The word Messiah, both in the Hebrew and Greek, signifies any anointed person, whether king, priest, or prophet, and presupposes the individual to whom it is applied, to be possessed of power or influence to deliver from oppression or bondage. It was in that light only, as appears from the Nazarene books, that the individuals of our nation who looked for a Messiah, considered the son of Joseph and Mary. The depressed and degraded state of our countrymen under the Roman domination, very naturally excited a desire in all ranks to regain their liberty. This led the impatient and weak minded to catch at every circumstance, however trifling, which seemed to indicate relief. Hence the number of pretenders to the Messiahship that appeared about this period, and hence the reason why they succeeded in drawing after them so many infatuated followers. Mary, the mother of Jesus, in conformity with the notions entertained by those of her rank, expected that her son would "help Israel†." Zacharias, who is called a prophet, declared, after the birth of Mary's child, that he was the person who "should save Israel from their enemies, and from the hand of all that hated them‡." From the gospel, said to have been written by one of the Nazarene apostles, it appears, that some of the dregs of our nation attempted an insurrection in favour of Jesus against the civil power§. We find Jesus also, on another occasion, reprobating the conduct of those Jews who followed him for the "loaves and fishes."

It is, moreover, dear Isaacs, clear from the Nazarene books, that the apostles and disciples of their pretended Messiah, adhered to Jesus only because they believed that he was to be a victorious prince, under whom they were in expectation of obtaining places and preferments in the kingdom he was about to establish||. Hear, dear Isaacs, what a "Right Reverend Nazarene" bishop says upon this subject:—"The nation of the Jews were so fully and im-

* Manasseh Ben Israel, *De termino vitæ*, iii. s. 6. p. 175.

† Luke i. 54.

‡ Ibid.

§ John vi. 14, 15.

|| Allix's *Reflections on the books of the New Testament*, p. 185, Matt. xviii. 21. xx. 21. King's *History of the Apostles' Creed*, p. 122.

pregnably possessed with this dream of a temporal prince, that the apostles themselves seemed at first to have followed our Saviour for hopes of present preferment. Nothing less could serve the sons of Zebedee than to sit, the one on his right hand and the other on his left hand, in his kingdom; to be grandees, and chief favourites at his court; his Agrippa's and Mæcenæ's: they were not content with being heads of tribes, unless they might have the principal place next the royal throne. And perhaps St. Peter, till he understood better things, promised himself, for a reward of his zeal, no less dominion than what his pretended successors claim from him; so that when, upon his confession of our Saviour's being the true Messiah, our Saviour immediately declares the speedy approach of his death, Peter remonstrates to that as being inconsistent with the whole design; and when our Saviour continues from time to time, to warn them of the set time when he was to be betrayed, he very faithfully buys him a sword to fight in his defence. And St. John, being so great a favourite, could be no less than principal Secretary of State; and Judas, no doubt, expected no less office than that of Lord Treasurer. And the women too, counted to have no small share in the government, as appears by old Zebedee's wife. And as some were to manage affairs at court, so others were to have their governments and provinces abroad: Herod and Pilate were to be displaced; and one was to be President of Judea, and another of Galilee. And if there were any one more modest than the rest, it is likely he contented his ambition with being Lord Mayor of Capernaum*."

Farewell, dear Isaacs; continue worthy of the protection of the God of our fathers.

NATHAN JOSEPH.

LETTER V.

Same subject continued—The Millennium.

DEAR ISAACS,

WE are told in the Nazarene Gospel, ascribed to Matthew*, that the followers of Jesus, who adhered longest to him, concluded, when they saw him suffer death instead of "redeeming Israel," that they had all along been mistaken. It is more than probable, also, that those who deserted him in

* Parker's Demonstration of the Law of Nature, and of the Christian Reigl on, p. 351. † Matthew xxi. 21.

his life time,* were led to this because they perceived no prospect of success, or even of his accomplishing by arms, the deliverance of our nation. When Jesus was said to have risen from the dead, some of those who were permitted to approach his person, asked him, whether "at this time he would restore again the kingdom of Israel†?" In the opinion implied by this question, Jesus does not seem to have wished to undeceive them, for he answered by merely saying that "it was not for them to know the time when he should restore the kingdom."

Defeated in their hopes and expectations of Jesus being the Messiah, by the catastrophe which terminated his life, there were still many individuals of our nation so infatuated as to cling to this broken reed. From what he had said respecting his second coming, and which he expressly limited to the lives of several of his hearers, to the "present generation‡;" many of those who witnessed the destruction of our city and temple by the Romans, still calculated that they would see Jesus coming in the clouds, with great glory, and as a mighty conqueror, to restore our oppressed nation, and reign over them on earth for a thousand years. Such as adopted this opinion, were called Millenarians, and the period fixed for this fanciful reign of the Messiah, the Milenium. About fifty or sixty years, however, having passed away, without any appearance of "the Son of Man" to fulfil his promises, doubts began to arise in the minds of our misled brethren as to the Messiahship of Jesus. Accordingly, it is proved by ecclesiastical history, that the few individuals of our nation who were then associated with the Gentile Christians, withdrew from their assemblies, and returned to the worship of the true God. Since then, dear Isaacs, as I stated in a former letter, not one descendant of Abraham has been known to abandon the laws and ordinances of the God of his fathers, and adopt those of the Nazarines, except where an individual apostatized from *interested* motives.

That the idea of a Millennium, or thousand years reign of "king Jesus" on earth, was very prevailing among the early Christians, is evident from the writings of the Nazarene fathers, particularly Cerinthus, Papias, Justin Martyr, Ireneus, Origen, Eusebius, Epiphanius, and many others, who believed that this happy reign was then about to com-

* Luke xxv. 21.

† Acts i. 6. Tillotson's Sermons, vol. 10. p. 226.

‡ John i. 51. Matth. xvi. 28. Luke xxi. 27—36.

!!!
 mence. Jesus had said to his adherents when alive, "I will appoint you a kingdom, that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel*."—Irenæus gives us a more ample description of the good things, which the faithful were to enjoy during that happy period, and which this Nazarene father says he had from Papias and some old men, who had it from St. John, to whom it was given by Jesus himself:—"The days shall come, in which there shall be vines, which shall severally have ten thousand branches, and every of these branches shall have ten thousand lesser branches, and every of these branches shall have ten thousand twigs, and every of these twigs shall have ten thousand clusters of grapes, and in every one of these clusters there shall be ten thousand grapes, and every one of these grapes, being pressed, shall yield 275 gallons of wine; and when one shall take hold of one of these sacred bunches, another bunch shall cry out, I am a better bunch, take me and bless the Lord by me."

When such descriptions as these, dear Isaacs, were industriously propagated by men like Irenæus, it is no matter of surprise that a few of the illiterate of our nation should have adopted the fanatical notions of these Nazarines. In those days there were visionaries as well as in ours, who are ever ready to listen to designing men who promise them a speedy termination of their calamities, without any regard to the ridiculous and absurd doctrines which they preach. The Millenarians of the present day, for such there are among the Nazarenes, have abandoned the ideas held by the primitive Christians, and are anxiously expecting the coming of their Messiah Jesus, to establish, not a temporal, but a spiritual kingdom on the earth; and they think they pay us a compliment when they tell us, that on the arrival of that happy period, "the whole of the children of Israel will be gathered together to participate with the rest of the nations, in the happiness and glory of the Messiah's reign." Having, dear Isaacs, shown you how fallacious all the hopes of these Christians have hitherto been, and how unfounded their assertions as to the general expectation of a Messiah, said to have been existing in our nation, it does not require the gift of prophecy to foretell, that these modern believers will find themselves as much the dupes of deception as their forefathers did. The age of imposture is gone by. Science has spread its beneficial light over the nations, and mankind now begin to be too jealous of their spiritual guides for us to

$$10,000 \times 10,000 = 100,000,000 \times 10,000 =$$

expect to witness such disgraceful and disgusting tragedies and farces as were formerly exhibited, under pretence of religion, on the surface of the earth.

May you, dear Isaacs, always live contented and happy.

NATHAN JOSEPH.

LETTER VI.

Expectations of the true Messiah—prophecies respecting his coming.

DEAR ISAACS,

ALTHOUGH the Nazarenes, and some of our nation, have often been deceived as to the coming of a Messiah, every true Israelite is firmly persuaded, that a deliverer must assuredly come, to gather our scattered tribes from the four corners of the earth, and lead them triumphantly into the land of promise.

The grand mistake which the Nazarenes have entertained respecting the Messiah, arises from their not attending properly to what our sacred books say, as to the *period* or *time* when that personage should appear, and the character which is there given him. Now, as to the *time* of his appearance, the prophet Isaiah (chap. 2.) says, "It shall come to pass in the *latter days*, that the mountain of the Lord's house shall be established in the top of the mountains, and *all nations* shall flow unto it." It is immediately added, "that he (the Messiah) shall judge among the nations, and rebuke many people, and they shall beat their swords into ploughshares, and their spears into pruning hooks."—Again, it is written in the book of Daniel, that "God had made known unto king Nebuchadnezzar what shall come to pass *in the latter days*." The period here referred to is pointed out by what follows: "In the days of those kings [i. e. of the kingdoms that arose *out of the ruins* of the Roman empire] the God of heaven will raise up a kingdom which shall never be destroyed."

From these passages of our sacred books, you will perceive, dear Isaacs, that the kingdom of the Messiah was not to be established till the *latter days* of the kingdoms which arose out of the *ruins* of the Roman empire. According to Daniel, the empire of Rome was to be divided, after its decline and fall, into several kingdoms. This, we know, from history, actually happened. These kingdoms were to continue a long period, and it was not till towards their

$100,000,000,000 \times 10,000 = 100,000,000,000,000,000$

close, or in the last days of their existence as kingdoms, that the Messiah was to appear. Now it cannot be denied, that Jesus was born when the Roman empire was in its *greatest glory*, and although rising eighteen hundred years have elapsed since that time, the kingdoms into which the Roman empire was divided, have not yet evinced symptoms of decay.

The same Daniel prophecies, that in the days of the Messiah there was to be only *one* kingdom; and *one* king upon earth, viz. the king Messiah*. At present we may count great numbers of these royal personages, each reigning as independent sovereigns.

In Isaiah†, we are assured, that there is to be only *one* religion, and *one law* throughout the world, in the time of the Messiah. This is confirmed by the prophet Zechariah, and throughout the writings of the other prophets.

In Deuteronomy, Jeremiah, and Ezekiel, it is stated, that in the times of the Messiah, there shall be no more sins or crimes on the earth; and by Isaiah, these times are described to be times of universal peace, when not only men, but beasts shall cease from molesting each other. The same prophet states, that there will be no calamities, afflictions nor lamentations, throughout the world, during this happy period.

The true Messiah is likewise designated in our sacred books by the title "the Prince of Peace," a descendant, in a direct line, from David, upon whose throne he is to sit, after bringing Israel into their own land; and that all nations were to serve and obey him.

I could easily multiply passages from our sacred books, as to the character and coming of the Messiah; but I am of opinion, that no impartial person will hesitate in deciding, from those already quoted, that the Messiah of the Christians could never be the personage pointed out by the prophets. "How," says a late writer, "can a man in his senses see in the *Immanuel* announced by Isaiah, the Messiah whose name is Jesus? How discover, in an obscure and crucified Jew, *a leader who shall govern Israel?* How see a *royal deliverer and restorer of the Jews* in one, who, far from delivering his nation, came only to destroy their laws? and after whose coming their land was desolated by the Romans? A man must be sharp-sighted indeed, to find the Messiah in such a personage‡."

* Dan. chap. ii.

† Isaiah lii. 66.

‡ Ecce Homo, p. 31.

The celebrated Marquis D'Argens, * while personating one of our nation, observes, "that if all the Jews who are in the countries of the Great Mogul, in Muscovy, in Turkey, in Africa, and in the several kingdoms of Europe, were assembled in one country I doubt whether there would be a more numerous, or a more puissant nation on the earth. This shall one day happen, when the long captivity, under which we now languish, shall have its final period. The walls of Jerusalem shall be rebuilt by her children, the Holy Temple again restored, and the Almighty worshipped therein by his faithful Israelites, in the same manner as heretofore. Let the Nazarenes then go on to boast their own prosperity, and to ubraid us with our misfortunes. He who hath brought us into this slavery, and hath made us stoop to the yoke of these nations, can deliver us when he pleases; and when our crimes shall be expiated, then the Nazarenes shall begin to feel the punishment of theirs.

"When our deliverer shall come to break our chains, the earth shall tremble at his presence, and kings shall fall down at his feet. He shall overcome all obstacles, and Sion shall be restored, and become more flourishing than of old, Happy! happy! shall the Jews be who shall then enjoy the light of the sun; they shall see in one day more miracles than have hitherto been wrought since the creation of the world. They shall contemplate the face of the most august Messiah resplendent with glory."

May you, dear Isaacs, live to witness, and participate in this great felicity.

NATHAN JOSEPH.

LETTER VII.

Jesus was not crucified by the Jews, but by the Romans—his death not necessary—absurdities connected with this subject—causes of the dispersion of the Jews.

DEAR ISAACS, NOTHING is more common than to hear the Nazarenes, in every country, abusing our nation for having crucified their King, and of attributing the destruction of our city and temple, our rejection by heaven as a people, and our dispersion among the nations, to this cause.

But it is not the fact, that our forefathers crucified Jesus,

* Jewish Letters, Vol. iv. p. 52.

The power of life and death was not at that time in their hands, but in the hands of the Romans. It was a governor of the Roman empire, acting in the name of the emperor, who presided as judge, and condemned Jesus to death. Even the writings of the Nazarenes nowhere state, that he was crucified in virtue of a sentence of the Sanhedrim, and it is certain that the mode of punishment, said to have been followed in the case of Jesus, was never resorted to by the Romans, except in the case of slaves. It is said in our Talmud, "that he who perished in the time of Jannæus, was condemned to be stoned to death." Other authorities, which doubtless, have more weight with the Nazarenes, affirm, that from the first days of their church, several Christians did not believe in the death of the Messiah. On this subject the followers of Basilides affirmed, that Jesus, at the time of his passion, assumed the appearance of Simon, the Cyrenean, and transferred to him his own. The Corinthians, disciples of Corinthus, who was contemporary with the apostles, and the Carpocratians, all Nazarene sects, in like manner denied that Jesus could have been crucified. Some have maintained that Judas was punished in place of his master*. The Rabbi Orobias, of whom a Nazarene writer† said, that he was "the most learned, and the most illustrious Jew," expresses himself upon this subject in a manner that meets the entire approbation of our nation: "It was impossible, says he, that the Jews should have crucified the true Messiah, since the prophets expressly say, that the Messiah should come to cleanse Israel from all sin; that he will not leave a single stain in Israel. Now, it would be the most horrible sin, the most abominable pollution, as well as the most palpable contradiction, that God should send his Messiah to be crucified."

Jesus himself, dear Isaacs, seems to have had no idea that his death was necessary; else why pray so often and earnestly, as represented in the Nazarene books, that he should not be put upon such a trial, and that, if possible, the cup of sorrow might pass from him. It cannot be imagined that he would, as is said, have spent a whole night in such passionate prayers and supplications to God, to prevent an occurrence which he certainly knew must happen, to which he had previously consented, and for which purpose alone he came into the world. Would the common Saviour and

* Irenæus lib. i. c. 23. Epiph. hærs. xxiv. num. 3. Tillemont tom. ii. p. 221. Theodoret, hærs. fab. lib. 1.

† Limborch.

friend of mankind, have thus declined a few hours of bodily suffering, in a way that many thousands had endured before him, if he had thought it necessary, by that suffering, to destroy the power of the devil, and to open the gates of heaven to a whole world of lost undone creatures? For this, dear Isaacs, is the professed creed of the "American Society for ameliorating the condition of the Jews*."

Another absurdity, equally glaring, irresistibly forces itself upon our notice. If it was ordained, from all eternity, as the Nazarenes teach, that Jesus was to suffer and to die for the sins of the world, how can our fathers be censured for being the instruments of accomplishing that necessary event, supposing it true that they actually crucified Jesus? The Nazarenes tell us, that every thing connected with that "great event;" the most minute and trifling circumstance which occurred, was previously arranged in heaven, and foretold by the prophets. If this be true, it is evident that those who are said to have put Jesus to death, could not do otherwise. An Almighty power had determined that they should so act; had not only planned the whole scheme, but had selected the instruments to carry it into effect. How then, dear Isaacs, was it possible, in such circumstances, for the actors in this melodrama, to perform a part different from that assigned them by Omnipotence? How avoid crucifying "the Lord of Glory," when that same Lord, who completely controls the thoughts and actions of feeble man, had resolved that he should be so dealt with, and that by the very men who are said to have "imbrued their hands in his blood?" Verily, dear Isaacs, if the "Amelioration" Association can extricate themselves from the difficulties which these questions present, they will make greater progress towards the "conversion" of our nation to their faith, than all the labours of their priests for the last eighteen hundred years, have been able to effect.

Neither is it true, dear Isaacs, that our tribes have been driven from the land of their fathers, because of the punishment inflicted upon Jesus. The contrary of this is proved, even by the writings of the Nazarenes themselves. In the book called the "Acts of the Apostles," it is said, that many of our nation came from Greece, Persia, Arabia, &c. to the feast of Pentecost†. This clearly presupposes a dispersion previous to the time of Jesus. It was only the inhabitants of Judea that were dispersed by the Romans after his death;

* Constitution, p. 9, 10, 11, 12.

† Acts ii. 8.

for the temple destroyed by Titus, had previously suffered the same fate from Nebuchadnezzar, who carried the captive tribes into Assyria, and spread them throughout his territories. The ignorance of the Nazarenes of the present day, as to this particular, is not more inexcusable than what was evinced by Saint Paul, when he spoke of the twelve tribes* expecting a Messiah, at a moment when every one knew, that ten of the twelve tribes were then lost, and had no existence, being mixed and confounded with the nations among whom they had been anciently carried into captivity.

The true cause of the dispersion of our nation is not, dear Isaacs, owing to the commission of one particular sin, but to our manifold transgressions against the laws of our God, and to the restless spirit of those among us, who, by their intestine divisions, and credulity in following after false Messiahs, excited the indignation of the Romans. Any one possessing common observation, and living at the time of these turbulent and rebellious beings, might easily foresee, and foretell the consequences, without requiring the spirit of prophecy. The Nazarene books, without referring to any other authority, afford sufficient proof, that immediately preceding the destruction of our temple, multitudes were led astray by unprincipled pretenders. "Before these days rose up Theudas, boasting himself to be somebody, to whom a number of men, about four hundred, joined themselves. After this man rose up Judas of Galilee, in the days of the taxing, and drew away much people after him." Acts v. 36, 37.—"A certain man, called Simon, which before time in the same city, used sorcery, and bewitched the people of Samaria, giving out that himself was some great one, to whom they all gave heed, from the least to the greatest saying, this man is the great power of God." Add to this, the testimony of Josephus, who states, that Judas of Galilee had got together 30,000 of these infatuated men, who committed great ravages, and actually threatened the stability of the Roman empire. Let any one, then, say, whether there was not sufficient reason to justify the punishment inflicted on our nation, without seeking a cause for this, as the Nazarenes have done, in the death of their pretended Messiah. If these men would allow themselves to think rationally, they would soon perceive that if any persons deserved chastisement for delivering up Jesus to be put to death, it was the Romans, in whom alone the power was vested, and not our people, who could not,

* Acts, chap. 26.

of themselves, have touched a hair of his head. The "Ameliorating" Society, through their organ, the Hon. Elias Boudinot, has said, that "the cowardly governor (Pilate) meanly delivered an innocent man, by his own confession, to their unbridled rage, to be crucified." This clearly establishes the fact, that it was an act of the Romans, and not of the Jews. The former therefore and not the latter, were accountable for the deed. "We cannot well conceive," observes an author already quoted, "how a Roman governor, who exercised sovereign power in Judea, could yield so easily to the wishes of the Jews; but we cannot more easily conceive, how God permitted this honest governor to become, through weakness, an accomplice in the death of his dear son*."

Adieu, dear Isaacs; may you live well and happy.

NATHAN JOSEPH.

(To be continued.)

THE CHURCH IN DANGER.

TO THE PEOPLE OF ENGLAND.

COUNTRYMEN,

I HAVE long been surprised that so numerous a body as the clergy of this country, and their families, should be supported without labour, either by the liberality of your superstition, or through your indolence in not enquiring by what right they derive their revenues. I did hope when the system of general education was introduced, that ere so many years of this century had elapsed, a Radical Reform would have taken place in the church-establishment, in other words, that it would have been swept away.

Any Christian who reads the New Testament, may discover that an establishment of Priests or clergymen (*much less mercenary hirelings*) is not countenanced, or even alluded to by Christ; nay, is no doubt contrary to his intentions *for his will is fully expressed in the Scriptures*. The term "Church" as there used, means, invariably, *all Christian people*, (as Ephes. v. 24, &c.) or Christians of a *particular place*, (as Acts xi. 22, xv. 22. 2 Cor. viii. 1, &c.) or even of a *single family*, (as Rom. xvi. 5.) *not a church representation*.

Knowledge has been gaining ground during the last few years, with rapid strides: and learning being now brought within the reach

* Ecce Homo, c. xv. p. 249.

of those who are called the lower classes of society, (in whom lies all true power did they but know it): I doubt not the Scriptures are or will be read by such of you as are Christians, how glaring then must the contrast appear between the Son of God, (whose servants the clergy profess to be, meekly riding on an ass, in homely garb, attended by his disciples (those who believed in him, not Priests) on foot, and in love and charity with all mankind; and our haughty political Priests (with very few exceptions) wealthy, powerful, indolent, proud, ambitious, envious, vindictive, litigious, and sometimes profligate, or the lower order of clergy (on whom the burthen of the service professed to be performed devolve) who (with as few exceptions) being needy, dependent, and often ignorant, are false, mercenary, and servile.

Time, if it has not already, will open your eyes, you will contemplate the faithful contrast I have drawn, you will reflect on the delusions, usurpations, and encroachments of the clergy; and the result I impatiently anticipate must soon ensue.

AN ENEMY TO PRIESTCRAFT.

South Shields, August 30, 1822.

NOTE.—In all countries and ages, and under all idolatries the Priests have been the cause of their own destruction. They have gone on to such an extreme in rioting, in luxury, and profligacy, upon the produce of the industry of others, that some new system has risen up to overpower them, or they have brought destruction on the country which they infested. No Priests on the face of the earth are so rich upon the spoils of industry, and consequently so profligate, as those of the Established Church of England and Ireland. They squander more than all the other Priests on the face of the earth put together. It is fortunate that “the Church is in danger” from their vices; for if it is not destroyed, the country is in danger as a society of human beings. Down with the Priests and their Church, and save the country from further misery.

EDITOR.

TO MR. HUMPHREY BOYLE, GILTSPUR-STREET
COMPTER, LONDON.

FELLOW-CITIZEN,

HAVING observed in the report of your trial that Mr. (or properly nick-named Sergeant) Knowlys should say, that you and the rest of your colleagues would, before the time of your imprisonment had expired, be deserted; in order to contradict the assertion, we, the Friends of Universal Liberty in this town, remit the sum of £1 as a token of our respect and esteem, of which we request your acceptance: and be assured that we shall ever consider ourselves in duty bound to support you and the rest of the incarcerated friends of liberty.

On behalf of the Friends of Liberty in Wakefield and Vicinity,

I am Yours, in civic esteem,

JOHN HAMPSHIRE.

Wakefield, Aug. 12, 1822.

P. S. We greatly admired the motion made by the specious Adolphus, that the ladies and boys should remove out of Court during the time those obscene passages were read from the Scriptures, or, properly speaking, the nick-named Word of God.

TO MR. JOHN HAMPSHIRE, WAKEFIELD.

SIR,

Giltspur-Street Compter, Aug. 26, 1822.

To the Friends of Universal Liberty of the town of Wakefield I return my sincere thanks, for the sum of £1 which they have been kind enough to transmit me as a token of their respect and esteem; and to shew that dolt Knowlys that those who are consigned to a prison for that most heinous of all crimes, in the eyes of tyrants, the exposing of their tyranny, will not be forgotten by the honest and industrious parts of the community.

To Mr. Adolphus we are particularly indebted for the part he has taken in exposing the immoralities of a book that has long been held sacred. He, a supporter of every thing that is vile and corrupt, has, in the most public manner proclaimed to the world that the Bible, which has been crammed down the throats of millions, as

containing the most pure code of ethics ever given to man, is so obscene a book as to render it necessary to turn the ladies and boys out of what is called a court of justice, while it is being read. This speaks volumes.

It is pleasing to observe how the principles of liberty are spreading throughout the world, in defiance of the legitimate despots of Europe. Enough has been already done to shew that the people may be free if they will it; and if they will it not, they must remain slaves. Spain stands an example of the weakness of legitimacy, when opposed to the spirit of a people determined to be free. *We*, when we look at Spain, ought not to despair.

I am, Sir, your Fellow-Citizen,

H. BOYLE.

For the the four Shopmen of Carlile, one Sovereign to be quartered among them, from Q in the corner.

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